

Social - Philosophical Discourse in the Teachings of Ibn Khaldun

Parmanov Farhod Yarashevich

Doctorant, Academy of Public Administration under the President of the Republic of Uzbekistan

M. A. Tursunmuratov

Independent researcher of UzSWLU

Abstract: In this article, the great thinker Ibn Khaldun teaches the important issues of social life, in particular the origins of society and human development, governance of the state and society, the laws of dialectical connection between morality, spirituality and enlightenment, religious beliefs and secular goals and the state. and social determinism his teachings analyze the sociological views on the understanding of events.

Keywords: Socio-philosophical discourse, religious education, lifestyle, city-society, social individual, variables, the concept of determinism, logical evolution, pantheistic principle.

At different stages of development of society, views on socio-economic, political-spiritual, enlightenment-religious and similar issues are expressed on the basis of socio-philosophical discourse. From the general point of view, the following considerations can be made about the existence, variability, flexibility and transition to a new form of the concept of discourse:

First, discourse is a historical process that occurs as a result of a particular need, necessity, and, in some cases, random connections. However, its influence on the external environment is the basis for the development of this process, creating real opportunities and paradigms.

Second, discourse is a changing process under external influence. Because any doctrine is a transformation depending on the effectiveness of the opinions expressed about it. For this reason, the historical genesis of the existence of discourse in the law of thought development also changes.

Third, Discourse is a process that firmly assimilates mental characteristics as a special element of social processes. In particular, its transformer league varies depending on the level of cause and possibility that led to its occurrence, adapts to the existing situation and opportunity, adapts to the new space and time.

Fourth, in today's era of globalization, it is worthwhile to study the integration of this concept, taking into account that the stages of development of national and regional significance go beyond all periods.

Fifth, it is recommended to study the concept of discourse, keeping in mind that it is an important process related to the development of society, nation and state, taking into account its relevance to real processes and not to overlook its multifaceted process.

As noted by President Sh. Mirziyoyev: "We consider the most important task to convey to the world community the true human nature of Islam. We cherish our sacred religion as an embodiment of our eternal values. We strongly condemn those who equate our sacred religion with violence and bloodshed, and we can never reconcile with them. Islam teaches us to be kind and peaceful, to preserve the original human qualities enough."¹

Indeed, religion is first and foremost an education, an exhortation, a call to goodness. Thinkers have

¹Mirziyoyev Sh.M. . "New Uzbekistan Strategy" .- T.: "Uzbekistan", 2021. Page 310

always emphasized that a person should strive for spiritual perfection, and that a person who does not have true faith in his heart is unworthy of the name of man. The connection between the divine and the secular life, founded by the Arab thinker Ibn Khaldun (1332-1406), is also important for the strong roots of the ideas of goodness and peace through religion. Many issues of social life, the origin of society and human development, governance of the state and society, education, morality, spirituality and enlightenment, religious beliefs and secular goals are solved in this doctrine of the great thinker. According to Ibn Khaldun, in his views, Aristotle studied the relationship between individuality and generality, emphasizing that separation exists only in "nowhere" and "now", and that it can be perceived only emotionally. The commonality is everywhere and at any time ("everywhere" and "all the time"). is perceived only through.

Also, commonality is the subject of science mind tool.

It is known that the main essence of Plato's social views is stated in his doctrine of "ideas" ("eidos"). According to him, the idea is a real being that determines the fate of any event, and the world we know and live in is its shadow. Ibn Khaldun, commenting on Plato's concept of the determinism of idea and being, explains that real change and development stems from the essence of ideas, while figuratively speaking, movement in the world of shadows is its reflection. Not everyone knows the essence and laws of the world of ideas. They are the geniuses who know them. Most people are content with the world of shadows. Ibn Khaldun agrees with Plato's view that the world of ideas is superior to the world of things. After all, the world of ideas are ideal things. Man is the link between the world of ideas and the world of things. His soul belongs to the world of ideas, and his physical body to the world of things, that is, the world of shadows. Therefore for soul and body from the unit consists of two people to the world belongs to. soul of man real part of our life calling thing, physical living is time. Also Ibn Khaldun of Plato to know theory his ideas about theory reveals that it is in sync. Consequently, knowledge is the "anam nezis," that is, the soul's memory of the Eidos, and the love for Eidos (eros) is the cause of spiritual growth.

Ibn Khaldun notes that religious faith is one of the central places in the doctrine of the determinism of society and the state in the views of Plato. He emphasizes that at the heart of Plato's famous 4 main virtues lie religious enlightenment and spirituality, which include:

1. Wisdom
2. Courage
3. knowledge
4. Justice

Ibn Khaldun is the ideal state of Plato about at the heart of the concept justice idea emphasizing the work of the alien and the obedience of the people to the rules and laws of society social development basic notes that the pledge. Where laws honored by rulers and rulers to the law slave if so sustainable development will be ensured in the state. He argues that if the state establishes an invalid authority over the laws, then the law will be of no benefit, but will do great harm to the state. Ibn Khaldun agrees with Plato's view that a properly organized economy leads to the prosperity of the state. Ibn Khaldun also stressed the need for religious faith for the stability of society, condemned the ungodly, and believed that the rulers of the state should be pious².

Ibn Khaldun agrees with Farabi's view that the laws of public administration should be equated with Islamic legal theory - Sharia and religious beliefs. Indeed, Farabi compared the approach to governing

² m 1996 - العبد الأولي - بيروت - الفكر المار - بتدريج المسال دار الفكر المار - بيروت - العبد الأولي - 1996, pp. 77 -84.

society to Islamic jurisprudence, Sharia, and religious beliefs, revealing their pure vitality by emphasizing that the meaning of knowledge in the three realms illuminates different aspects of human behavior, rather than that they are similar in terms of divinity.

Ibn Khaldun also considers God to be the first cause of creation and states that the human mind and thinking are always helpless in the face of His power³. Human knowledge is a complex of conscious and learned learning. That is why in the material world, understanding comes slowly, until it reaches perfection. He emphasizes that man cannot prove the existence of God with the help of his own rational thoughts, and at the same time he never doubts the existence of Allah. Ibn Khaldun firmly believed that the human soul could live forever. The thinker believed that spirituality, goodness, and real life were important in a person's lifestyle.

Unlike the Greek philosophers, the types of power are divided into caliphate, emirate, and sultanate types based on local governance regimes. The definition of political forms of government is based on the requirements of the medieval tribal structure and the principles of Sharia, which protect the interests of the community, as well as the rules of Islam. According to the sage, "power is not a natural need of man, but a necessity of society." He stressed that statehood as a social phenomenon can only become a means of sustainable governance if it acts in accordance with the needs of society on the one hand, and Sharia law on the other. It is this approach that portrays Ibn Khaldun as a sage who was able to purposefully combine the ideas of Plato and Aristotle.⁴

Although Ibn Khaldun admits that one of the first reasons for Aristotle's creation of cosmic phenomena and materiality is matter, he focuses on considering it only as a weak foundation, a weak possibility. Q believes that the three reasons play an important role as an active foundation, a strong opportunity. For example, in his view, nothing can exist without form, form is the essence of existence, and form is eternal, unchanging, and superior to material reason. The causative agent is a source of action or stagnation. Action, says Aristotle, is the transition of something from opportunity to reality. There will be four types of action: quality action i.e. positive change; quantitative movement or increase and decrease; changing geographic mobility i.e. striving for improvement in space; a set of aspirations consisting of the emergence and disappearance. The main goal is quality action, ie a positive change is manifested as the end result of human activity. According to Ibn Khaldun, according to the teachings of Aristotle, God is the supreme goal of all forms evolving according to his laws, of all phenomena in nature, and of all existing things; The "form of forms" is the first and uninterrupted force that moves the universe. According to his theory, some thing that exists in any real thing is a union of "matter" and "form", and "form" is a specific form of thing, which can be considered both "matter" and "form".

Ibn Khaldun, as mentioned above, considered Plato as his Uwaysi teacher⁵. While closely acquainted with the works of Plato, he deeply studied his ideas of state and politics, man and government, science and culture, religious beliefs and secularism, interpreted the content of deterministic logic between them and became a famous scholar of his time.

Two main approaches to the study of social order in Islamic countries: normative - legal and ethical - a philosophical approach is formed⁶. Normative - Islamic law - developed based on legal theory. The role of the philosophical and moral approach in the development of state and social order is great, and

³ m 1996 - العبدّ الأولى - بيروت - الفكر دار المسال دار الفكر المسال دار الفكر المسال دار الفكر المسال. Beirut. 1996, pp. 123 -125.

⁴ Aristotle. Sochineniya. V4-x t. T.4.-M.: «Mysl», 1983. s-47.

⁵ The meaning of the word Uwaysi is that famous people who lived in ancient times, great creators, accepted saints as teachers, this tradition is widespread in our national history

⁶ S.M. Hatami. From the history of Islamic thought. T., -Minhoj. 2003, p.249

it has been greatly influenced by the Muslim religious ideology. The practice of the Arab caliphate is a model for countries where Islam has been firmly established. Nevertheless, medieval thinkers analyzed the practice of the caliphate and at the same time followed the traditions of Greek scholars, especially the social ideas of Plato and Aristotle, not limited to relying on existing Islamic teachings. Ibn Khaldun also formed his own social views under the influence of their ideas.

The thinker paid special attention to⁷ Aristotle's view that the spiritual ideal in the field of morality is God. God, as the supreme philosopher and thinker, is the supreme being who coordinates the activities of the mind, the processes of observation. Practical activity, which is inherent in human beings, does not always follow the judgment of the higher creation, that is, the intellect, so Ibn Khaldun adopts Aristotle's approach that it is better to choose the middle path in everyday life, using both intellect and life experience. Indeed, many philosophers who study the universe through experience and observation come to the conclusion that "if the universe is eternal, then the infinity of cause and effect makes sense." ⁸In response to the above considerations, Ibn Khaldun says that the time of the universe was created in time, so it is constantly evolving because of its internal laws and is subject to the law of general cause and effect ⁹.

Ibn Khaldun's sociological views cannot be imagined without the ideas of the great thinker Abu Nasr al-Farabi. ¹⁰The formation of Farabi's worldview was mainly influenced by the traditions of the ancient advanced culture of the East, the achievements of medieval natural-scientific thinking, the ancient Greek and Roman philosophical heritage. According to Ibn Khaldun, Farabi first of all tried to restore, substantiate and develop the advanced aspects of Aristotle's doctrine on the basis of the latest scientific achievements, emphasizing that the East created the current of Aristotelianism. According to Farabi's social views, the universe consists of a single being, a single being - an obligatory being, that is, an eternal being - the first cause, and a possible being - the result of created beings. Allah is the eternal being (the obligatory being), the beginning of everything, and all beings, that is, all material realities called "possible beings," gradually emerge from it. The last step in this process is matter. According to Ibn Khaldun, Farabi believes that nature is a gradual process that occurs as a result of the emergence, formation and perfection of various forms of matter, and takes place in a certain sequence and necessity. In fact, in his pamphlets *The Essence of Matters* and *On the Changing Things*, Farabi argues that matter is infinite, both in space and in time ¹¹. Thus, the appearance of pantheism in the East enriched the doctrine of existence with new ideas: on the basis of this analysis, Ibn Khaldun reveals the importance of Farabi's important sociological doctrine on the origin of the universe.

Ibn Khaldun supports Farabi's approach that the evolution of man and nature consists of four elements - earth, water, air, and fire - and supports the idea that celestial bodies are also formed from a specific combination of these elements. The reason why material bodies differ from each other is that the elements in their origin are different: fire is the cause of heat; water - cold, humidity; The soil - the cause of hardness. Pharaoh divides the whole of existence into 6 levels (causes) associated with the relationship of cause and effect: Allah (as-sabab al-awwal), the heavenly rocks (as-sabab as-saniy), the mind (al-aql al-active), the soul (an-nafs), form (as-surat), matter (al-moda). Of these, Allah is an obligatory being, that is, a necessary being, and the rest are possible beings, that is, possible beings. These are causally linked to each other. For Farabi, the world is a bud, and it is gradually opening up,

⁷ m 1996 - العبدّ الاولى - بيروت - الفكر المار - بتدريبات المسال دار الفكر المار - بيروت - العبدّ الاولى - 1996, pp. 90-98.

⁸That work. 102 -105 bb.

⁹ m 1996 - العبدّ الاولى - بيروت - الفكر المار - بتدريبات المسال دار الفكر المار - بيروت - العبدّ الاولى - 1996, pp. 110 -114.

¹⁰Al Farabi. Civil policy. -Al-Farabi. Socio-ethical treatises. Alma-Ata. -M.: Nauka, 1973.-S. 339

¹¹ See Pharaoh. "The city of noble people". T., A. Qadiri National Heritage Publishing House, 1993, p.37

revealing more and more of its colorful aspects and inexhaustible riches. Such an interpretation of existence paved the way for the further development of natural-scientific ideas. Ibn Khaldun emphasizes that Farabi made a great contribution to the development of the medieval world social sciences, emphasizing that his ideas about politics, state and power were developed in detail by Abu Nasr Farabi (873-950). Well-known thinkers, followers of the Ikhwan as-Safa sect¹², Abu Ali ibn Sina¹³ (980-1037) and Ibn Rushd¹⁴ (1126-1198) made a great contribution to the development of this doctrine. We also consider Ibn Khaldun's great contribution to the development of the world social consciousness of Central Asian thinkers to the spiritual and intellectual world of the West to be widely praised.

medieval Muslim scholars are more derived from Plato's views on man, society, and the state, and less so from Aristotle's views. For example, the first work to be translated from Greek into Arabic was Plato's Dialogues, which was done by members of the Ikhwan as-Safa. It is no coincidence, therefore, that many of them considered the processes of the realization of social reality to be connected with the development of science about the practice of a just state, by the noble people of the city. According to them, such a city is a territory with its own independent and stable way of life, belonging to a particular nation and religion, with a common purpose and administration, that is, from a small village divided into its own leadership to the Arab caliphate level. The harmonization of the order and traditions based on Greek social views with the values of the Eastern way of life had a significant impact on the scientific civilization of Central Asia and the Middle East, which was active during the X-XV centuries.

Ibn Khaldun showed that Ibn Sina's worldview was formed under the influence of Farabi's works, continued Farabi's views on social issues, deeply analyzed and systematized the advanced sociological approaches of his time and revealed the laws of socio-cultural development of society¹⁵. Ibn Sina emphasized that the processes in society are based on specific laws, and the events in this process are based on a certain internal order, and the transition from one content to another takes place through paradigms such as necessity, possibility, reality, cause. According to the thinker, the universe is divided into two: the necessary being (the obligatory being) and the possible being (the possible being). Existence is obligatory and existence is possible - in the relationship of cause and effect. This process takes place gradually in the form of emanation, that is, in the form of light emanating from the sun. In this order, the existing mind, soul (nafs) and body in the form of chance, in connection with which the celestial spheres arise, become existing things.

Real events deep to know, with science engage people belongs to. Ibn Khaldun Ibn Sino "The Mission of the Messenger" An in-depth analysis of his work, his whole being composition components one date at a time and to them definition giving the case of grass emphasizes the revelation of scientific truth.

Indeed, human knowledge is created through the analysis of things and the observation of change. Cognition consists of thinking using emotional cognition and concepts. "Perception," wrote Ibn Sina,

¹²The Ikhwan as-Safa is a secret religious and philosophical organization founded in the 10th century in Iraq by a group of Ahl al-Allah Shiites. The members of this organization collected the science and knowledge of their time, created a large-scale encyclopedic work and named it "Letter of the Pure Brothers". This work consists of 52 pamphlets on philosophical and moral, theology, socio-political issues.

¹³ M. N. Boltaev. Abu Ali Ibn Sina-velikiy myslitel, uchyonyy-entsiklopedist srednevekovogo Vostoka.M., «Ostojbe», 1999, 61-стр

¹⁴Ibn Rushd. Oproverjenie oproverjeniya (fragments). - In kn.: Izbrannyye proizvedeniya mysliteley stran Blijnego i Srednego Vostoka 9-14 vv. M., 1961

¹⁵Boltaev M. N. Abu Ali Ibn Sina-velikiy myslitel, uchyonyy-encyclopedist srednevekovogo Vostoka.M., «Ostojbe», 1999, p. 61.

"is an effect that arises not in the external world itself, but in our senses." Sense is a mirror of the material image, and because the height and width of the material forms are expressed together, man cannot perceive them without material basis and cannot know the bodies¹⁶."

It is well known that Ibn Sina based his worldview on a pantheistic principle : God and being are not contradictory, mutually contradictory things, on the contrary, they constitute existence as a whole. The god issues related to nature and society are known steps using connected. Long and integral of the chain an on the side creative God-necessary existence, second and society and nature on the fringes lies. Ibn Sino's thoughts reached great wise worldview deep effect.

Ibn Khaldun thinks about the evolution of the world not only naturally but also socially and its interrelationship with all phenomena , he acknowledges that this connection is not only with the material world, or the world of human beings , but also with the existing world beyond our senses. According to him, human senses are also related to the animal kingdom because of their ability to feel.

Through mental thinking, man differs from animal. Ibn Khaldun also admits that there are three worlds in the human heart . The first of these is perception, through which the world events there is an opportunity to feel the events. Ibn Khaldun considers the possibility of mental thinking, which is unique to man , to be the second world of the human mind . He also proved that thinking is superior to the world of perception and feeling . We can give many examples of this . It is narrated that the apostles asked Jesus , " Spirit of God, is there anyone else on earth like you now ?" When asked , he said, "Yes. Those whose words are dhikr , their silence is thoughts, and their views are examples are like me . " ¹⁷Indeed, contemplation and enlightenment bring the common man closer to the prophets and warn him of the truths achieved by the prophets and apostles . Therefore, it is no coincidence that Ibn Khaldun connects the human heart with the three worlds , especially the second world, which is the world of mental thinking. The thinker also acknowledges that there is a third world in the human heart , which is manifested as a force that motivates a person to action, to achieve a new status, under the influence of goals and dreams . According to him, this world is the world of spirits and angels. Ibn Khaldun tries to prove the existence of such a world through intuition and dreams.

thinker was critical of some of the priests of his time, of the gods who scientifically understood the religious beliefs of their time. Ibn Khaldun, no matter how hard such priests try to place and be in this spiritual world , there is no convincing real evidence in their words, the information about the needs and requirements of the world is based only on the religious worship of the worshipers and how they follow it. stressed that it is possible to know . In particular, the world of intuition encompasses the world of human beings and the world of animals, while the world of mind and spirits, according to the thinker, includes the world of humanity and the world of angels. The beings of these two worlds belong to only one being. In fact, if the mind and spirit are without a body, that is, without a definite form, it is not material in nature. The thinker approaches the matter from a natural point of view, emphasizing the eternity of the human soul, and the death of man makes it completely *opposes the idea* that it will lead to extinction , *and* tries to substantiate his opinion with reasoning arguments .

Ibn Khaldun's religious and philosophical views was made by the Arab philosopher and physician, Abdulwalid Muhammad ibn Rushd (1126-1198) , who lived in ¹⁸Andalusia and Morocco and served as a judge and court governor . Ibn Rushd himself had views similar to those described above. Although he approached religion as an opportunity for socio-political influence, he was a thinker who considered the organization of social life on the basis of priority knowledge and the exclusion of

¹⁶ Boltaev M.N. Questions gnoseologii and logic in proizvedeniyax Ibn Siny i ego shkoly. -Dushanbe, 1965. s.- 24-30

¹⁷ Ibrahim Haqqul . Sufi lessons . Bukhara-2000, 3 2 - 3 3 b.

¹⁸Ibn Rushd. Oproverjenje oproverjeniya (fragments). - In kn .: Izbrannyye proizvedeniya myslyteley stran Blijnego i Srednego Vostoka 9-14 vv. M., 1961

priests and theologians from government to be necessary in any, even noble state . Ibn Rushd further developed the ideas of Farabi and Ibn Sina and laid the foundation for the doctrine of the "Two kinds of truth ." According to this doctrine , “ philosophical truth” and “religious truth” exist independently and are leaders in various fields , especially in science , where it is necessary to adhere to “philosophical truth” . In his opinion, this doctrine is of great importance in the independent development of philosophy, science.

Ibn Rushd also wrote ¹⁹commentaries on the works of Aristotle . He also played a significant role in the ²⁰development of the sciences of understanding society and man with his work " Tahofut ut-takhofut" ("Rejection of Rejection") against the teachings of Ghazali . Ibn Rushd says that the material world is eternal and has no beginning and no end . But in his view, the material world is limited in space. Ibn Rushd did not believe that God existed before the material world. God believed that the created universe was eternal along with it. In his views , he stressed that knowledge should not be combined with faith, philosophy with theology, and praised science, the role of the human mind. The great thinker Ibn Rushd agrees with the idea that he was a progressive man of his time on the need to build a just society , equal rights for women , and the widespread introduction of freedom. Through Ibn Rushd's theory that the supreme soul co-existed with the material world, man is material concludes that he can understand the world. Ibn Khaldun disagrees.

According to Ibn Khaldun, everything in the world is interconnected according to its purpose. So if death is completely human if he destroys it, there is no need to inculcate in his mind the mysteries of the spiritual world . In the time of Ibn Khaldun, there were two different ways of believing in the existence of God in Arabic philosophy. Both of these were in celestial (spatial) form. These were the methods of proof by the method of Plato and Aristotle, as mentioned above. In Platonic proof, it is said that since the universe was created, it means that its creator exists. According to Aristotle, the universe is eternal. Many philosophers, while studying the universe through experience and observation, note that the universe, that is, space and material time, was created in time. Therefore, it is constantly evolving because of its internal laws and is subject to the law of common cause and effect.

Ibn Khaldun considers God to be the first cause of all creation, consisting of the universe, space, and galaxies, and states that the human mind and thinking are always helpless in the face of His power . According to him , this task can be performed by people who are extraordinary and spiritual - prophets . It is clear from this that the great thinker followed the path of Faroobi and Ibn Sina in this field and followed it as their follower .

Ibn Khaldun believes that the work of Sufism originated almost at the same time as the birth of Islam . Indeed, according to Ibn Khaldun, the path of Sufism has been a path of pure and pure religious movement that has existed since the early days of Islam . But after the second century AH , when the love of the world began to prevail, the people's inclination towards worldly things increased. Those who followed Zuhd and piety parted with them in the name of Sufism ²¹.

In conclusion, Ibn Khaldun states that he does not agree with the comments and notes on the word "Sufi", and when studying the essence of the word in general, he says that scholars have made some interpretations of the term Sufism and given free rein to unsatisfactory ideas. According to him, Sufis are not people who wear pure wool and hijab. They did not feel a special need to wear such a dress. Those who felt the need were some who aspired to be like the Sufis. It is true that sometimes among the Sufis there were those who wore woolen clothes. However, this work was done because of "only austerity and poverty" (in the sense of need of Allah), especially as a reference to "adornment with

¹⁹Aristotle. Physics, VII; Ibn Rushd. «As- Samā ' at-tabi' i » v « Rasā'il Ibn Rushd», p. 94-97

²⁰Ibn Rushd. Taxāfut . Kair. T. II. S. 448 - 449.

²¹Ibn Rushd. Taxāfut. Kair. T. II. B. B. 140 -143 bb.

poverty".

Ibn Khaldun denies the views of those who say that the core of the Sufi and the foundation of the path of mysticism is the Suffa, and writes: They were no different from other Companions in performing their duties of prayer and shar'i. The fact that the mosque was established for the residence of the sofa was due to their poverty and strangeness.²² Ibn Khaldun Muqaddima's chapter on mysticism is entitled "Shifa as-sail tahzib- masail il"²³ The debate between the priests of Morocco and the cities of Andalusia was covered in detail. In the play, he explains that the priests of that period were skeptical of the Sufi beliefs in science.

Own As a great scholar of the Qur'an, Ibn **Khaldun** approached this issue from the point of view of scientific objectivity. he stressed.

References:

1. Mirziyoev Sh.M. "The consent of our people is the highest assessment of our activities" .- T. : "Uzbekistan", 2019.
2. 1996 m shfa' alsayl wthdhyb alsayl dar alfkir alm'asr - byrwt - altb'it alawly -Ibn Khaldun. Shifous saail and tahzibul masaail. Beirut. 1996.
3. Aristotle. Sochineniya. V4-x t. T.4.-M. : «Mysl», 1983.
4. S.M. Hatami. From the history of Islamic thought. T., -Minhoj. 2003.
5. Al Farabi. Civil policy. -Al-Farabi. Socio-ethical treatises. Alma-Ata. -M. : Nauka, 1973.
6. M. N. Boltaev. Abu Ali Ibn Sina-velikiy myslitel, uchyonyy-encyclopedist srednevekovogo Vostoka.M., «Ostojbe», 1999.
7. Ibn Rushd. Oproverjenie oproverjeniya (fragments). - In kn. : Izbrannyye proizvedeniya mysliteley stran Blijnego i Srednego Vostoka 9-14 vv. M., 1961.
8. Boltaev M.N. Questions gnoseologii and logic in proizvedeniyax Ibn Siny i ego shkoly. - Dushanbe, 1965. s.- 24-30.
9. The Holy Quran. Uzbek annotated translation. Tashkent: Cholpon, 1992.
10. Aristotle. Metaphysics, VII; Ibn Rushd. "As-Sama'at at-tab'i'i" and "Rasa'il Ibn Rushd", p. 94 -97.
11. Ibn Rushd. Taxafut. Kair. T. II. S. 448 - 449.
12. Ibrahim Haqqul. "Lessons of Sufism". Bukhara-2000.

²²Ibrahim Haqqul. "Lessons of Sufism". Bukhara-2000, 100-p.

²³ m 1996 - سف السل وتدرييب المسال دار الفكر المار - بيروت - العبة' الاولى - 1996, pp. 147 -153.